

# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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No. 3

" Ever of them who have largest dower  
Shall heaven require the more.  
Ours is affluence, knowledge, power,  
Ocean from shore to shore;  
And east and west in our ears have said,  
' Give us, give us your living bread,'  
Yet we eat our morsel alone.

" ' Freely, as ye have received, so give,'  
He bade who hath given us all.  
How shall the soul in us longer live,  
Deaf to their starving call  
For whom the blood of the Lord was shed  
And his body broken to give them bread,  
If we eat our morsel alone ? "

Here and There.—Within a few months several of our beloved and well known workers have left us to abide in the Heavenly City. Many homes where these pages are read are bereft to-day. Because of this we asked one who has herself passed through the deep waters of affliction to give, through the Still Hour, "the comfort wherewith she hath been comforted." To her, and to all who suffer, may there come undreamed of blessedness and oneness with the Father, not only in the still hour, but in all the trivial round, the common task. . . . A sketch of the life of Mrs. Julia A. Lowell, for many years the corresponding secretary of the W. M. S., is being prepared by a fellow worker and will soon appear. . . . A correspondent well expresses the universal feeling when she writes, "Don't we all feel like orphaned children by the death of Mr. Porter who, in our Ocean Park family, was the father of us all?" Ocean Park has indeed lost a generous, faithful leader and a loyal friend. . . . In connection with the study of systematic giving this month do not fail to read the article on "Tithing" by a young Free Baptist in the *Morning Star* of Feb. 9. . . . By the kindness of Amos R. Wells—whom all Christian Endeavorers know as an enthusiastic advocate of systematic giving—we have received "The Tenth Legion," an illustrated address by Prof. Wells; "Money and the Kingdom," "The Pocket-Book Opener," and facts about the Tenth Legion, a series of questions and answers by John Willis Baer; all of which may be obtained at two cents each of the Publication Department United Society of Christian Endeavor, Boston, Mass. Anyone who reads these leaflets will not only have food for thought but material help for service. May they be widely utilized. . . . Systematic giving and thank-offering are twin sisters. Note the call for the Ninth Annual Thank-Offering, in this number, and make early preparation for this blessed service. . . . The *White Ribbon for Asia* reports some very pleasant words spoken about our workers, at the National W. C. T. U. Convention of India. Referring to the lady who responded to the address of welcome it says, "Her tender allusions to Mrs. [Mary R.] Phillips and Miss Willard could not fail to impress and awake in her hearers a desire to be worthy of such leaders." Again, "A paper on 'Child Culture,' by Miss Phillips, made us long for more of it, and very hearty was the response to the motion to have it printed in tract form." . . . Miss Willard's memorable words, "How beautiful to be with God" have been woven into a song by Mrs. Mary B. Wingate of East Corinth, Me., and set to music by Samuel D. Smith. The song was rendered for the first time at the St. Paul Convention, where it received warm praise, and is now issued as a leaflet by the W. T. P. A. . . . The Woman's Missionary Society was well represented, at the National Council of Women convened in Washington in February, by our president, Mrs. Mary A. Davis, who had an address on "Christianity as Related to Sociology";

Mrs. M. G. Osgood of New Hampshire, who reported the work of our society; Mrs. Coralie Franklin Cook, who read a paper on "Some Effective Methods of Missionary Work in the South"; and Prof. Frances Stewart Mosher of Michigan, who is first recording secretary of the National Council. The formal opening of the meetings was preceded by a religious service on the afternoon of Feb. 12. . . . At the close of the Woman's Missionary meeting at the Cumberland Conference, a delightful reception was given to your treasurer and editor, in the church parlor, bright with welcoming flowers. A social hour was enjoyed, cakes and tea were served, and, best of all, we met friends and fellow-workers whom it was a pleasure to see face to face. . . . Miss Butts sends a postal-card message from Calcutta under date of Jan. 5, "Arrived here yesterday morning after a long but pleasant passage. Found Mrs. Smith ill here at the Union Mission House and arrangements made for me to stay with her for some days. She has been having an attack of acute bronchitis, but is better though very weak." Let us pray for our beloved worker, that she may be spared to us many years if that is best, but, whatever befalls, that she may be infolded in the comfort and love and peace of the One whom she loves and serves. . . . Attention is called to a recent book entitled "Within the Purdah"—which means practically within the zenana walls—being the personal observations of a medical missionary in India, S. Armstrong-Hopkins, M. D. Several chapters would be of great interest to read about and discuss in the auxiliary meetings. . . . That article about Rev. J. S. Manning and the Cairo Mission, in the *Free Baptist* of Feb. 7, is an interesting glimpse of the life-story of one of the unsung heroes. Who is there to take up and carry on the work he laid down in that wide and needy field? . . . The annual letters of Maine and Rhode Island have been received. Miss Edna Wile, missionary on furlough, has been giving "Glimpses of Our Mission Field" in the latter state. We are glad to note that the MISSIONARY HELPER has a prominent place in the Rhode Island Quarterly Meeting programs. The York County (Maine) Conference has materialized an excellent idea in printing together in pamphlet form the several constitutions of the conference, young people's league, and Woman's Missionary Society. . . . Thanks are returned for the "Year Book" of the Free Baptist church of New Brunswick. Naturally we turn at once to the "Twenty-second Annual Report" of the Woman's Missionary Society, and take pleasure in reviewing the work of the year and the familiar names of workers. Mrs. Weyman's report as corresponding secretary and Miss Gaunce's report from India are full of interest and encouragement. . . . We heartily appreciate the following message of cheer from one of Nova Scotia's well-known workers, Miss Hilton of Yarmouth; "The HELPER is much prized by myself. It has interested and entertained many a quiet hour and often has been a friend in need when asked to 'say something about foreign missions.' God bless all those interested in its success, from the editor and her busy staff to the most obscure subscriber working out life's lesson within the sanctity of home."

## LAW IN GIVING.

BY L. A. DEMERITTE.

WE are in a world governed by law. Under its control the plants move in their orbits; the ocean tides come and go; the trees put forth their leaves and bear fruit, and human beings live physically, naturally, and spiritually. Indeed what is law but the right way of doing things?

Does some one say that "in Christ we are no longer under law but under grace"? Yet he himself says, "Think not I am come to destroy the law and the prophets; I am not come to destroy but to fulfil," so that "under grace" we can no more steal, or murder, or bear false witness than we can under the Mosaic law. There is this difference, however, between the old dispensation and the new—under the old we do because we must, and avoid doing generally as often as possible, while under the new we love to do the thing we ought. Under the one we are slaves, under the other we are free, but in both cases there is a right and a wrong way of doing things.

In speaking of God's laws we do not overlook the fact that there are laws necessary for the wise administration of affairs with his children in one age that are obsolete in another. On the contrary there are other laws fundamentally so needful to the world that age cannot dim them. Such do we consider the law that sets apart one-seventh of time as a day of rest. Though given to the children of Israel thousands of years ago the Sabbath is still needful for man. Another old law setting apart one-tenth of income for the service of others is looked upon by many as needful still. This dates back to the time of Abraham, was given to Moses from Sinai, and is associated in the Old Testament with special blessings.

Certainly it is not unreasonable to suppose that a law, given to one age of the world, which regulates the use of our substance for others, is just as universal in character as one given to the same age that regulates our use of time for our own needs. And it would seem from the way Jesus referred to these two general laws that he never intended to abrogate one more than the other. He says of the Sabbath, when the disciples were criticised for plucking corn from the corn-field on that day, that "the Son of man is Lord of the Sabbath." In this he did not ignore the Sabbath, only insisted that it should truly serve man's need. He also said to the Pharisees referring to the tithe, "These ought ye to have done." In this he recognized what was told Moses on the mount, that "the tithe is the Lord's"—not may be, or was, or shall be, but *is*.

I confess to some surprise at the arguments used against the tithing law as merely a Jewish custom, by people who sacredly observe the Sabbath, when Jesus no more emphatically approves of one than the other.



But the real value of this as of any law lies in its need, and it appeals to us first because it provides a systematic way of using our substance for others. System in benevolence requires no defense, as all know how much everybody ought to be governed by some other rule in giving than happening to feel like it, or to be moved by some heartrending appeal which sometimes when sifted has no other virtue than the tear-starting one! There is, to my thinking, no better way to grow into a love of giving than to be convinced that a certain proportion of our income belongs to the Lord for the world's need, so that we come to feel as was expressed to Moses in Sinai, "It is holy unto the Lord."

Another merit in tithing is that the one-tenth is, to the believers in it, a universal rule—it is for everybody as is the Sabbath, and herein lies a great source of strength for each; in a way it makes these laws sacred. Nowhere is it truer than here than that "in union is strength." Take away the universality of this rule and systematic giving loses its hold on the masses. By way of illustration I will take a case that has come under my own observation. It is a young business man. He is thrifty, capable of earning money, and likes very much to save. Were there no general principle which appeals to him as right he would give very little. As it is he accepts tithing as God's law of giving, and sets apart one-tenth of all his income as religiously as he does other so-called Christian duties. What gives stability to his purpose? That he recognizes the rule as belonging to others as well as himself. Does some one say, "He ought to do right because it is right for himself?" To such a one I answer, "Do you know that few are independent enough to see right except as they see it through general rules applying to others as well as themselves?" I urge those who are opposing the law of the one-tenth to study it in connection with the law of unity.

Does some one say that it imposes unequal burdens? So do all general laws. It is so with the Sabbath. One person for instance can keep the Sabbath easily; Saturday night finds the week's work done; and it is a delight to rest with no thought of care. But here is another, a poor woman it may be, who has been obliged to work early and late for six days to keep starvation from her little ones. She drops her work in the shop Saturday night only to go to a home where there is enough cooking and sweeping and mending to be done to fill every working hour till Monday morning. Rest on the Sabbath under such conditions! Is this very different from the unequal burden-bearing imposed by the one-tenth on rich and poor alike? And yet because of this and similar special cases would any one say that the Sabbath should not be observed?

But there is another law at work in all these cases that the lover of right will appreciate. It is this, that he who does a thing that is right and trusts God has wonderful deliverances, and finds an open door through difficulties. Let me

give another illustration from real life. A lady of intelligence and culture, and a tither, once came to me in the midst of some financial difficulties. She had not only met with money reverses, but she was ill, and so unable to earn her living, and yet she insisted that it was her duty to tithe, however small her income. Personally the writer, and probably many others, appreciate how she felt as we know that greatly reduced incomes do not lessen our sense of duty to give out of what we have. Later this lady regained her health and is now in a fine position with a good salary. Do you think she regrets her firm adherence to principle in the dark days?

I do not say that tithing gave that lady a good position, and yet I believe that this law, intelligently applied, has the Master's approval, systematizes and unifies Christian giving, and they who keep it as "holy unto the Lord" are none the poorer for it; indeed, perchance they may know that by "proving me now herewith," the windows of heaven have been opened and a blessing has been poured out. Certainly it is true that if the whole church as religiously obeyed this law as the law establishing the Sabbath a wonderful impetus would be given to the work of building up the kingdom of Christ in the earth.

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#### HER TITHES.

SHE read the words hastily in the morning, her busy thoughts already running forward to review the day's work, but all through the crowded hours they had followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter, sitting in her sunny home, with skilful fingers moving swiftly over the half-finished Christmas gifts—continually the refrain ran on—"I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain and then a little laugh with the thought:

"The Pharisee seems to have been perfectly comfortable about the rest of his dollar, or shekel, I suppose it was—the great trouble with him was feeling too

comfortable about his tithes, as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said I will give, but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it—I can't honestly say as much as the Pharisee did.

"'All I possess,' that would mean love, human love, that crowns me and makes me blessed among women. I'm sure I never gave that. I never in my life gave any real love to these women whose lives are so empty of it. I haven't taken time to love them, I have just let them be crowded out of my thought. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home—but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I set my heart for the library, and send the money towards the Madras Memorial Home, that seems so vague and far off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading-rooms and evening classes and social help; sharing leisure and culture and pleasures and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'who loved us and gave himself for us.' First the love, then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give," "Beloved, if God so loved us we ought also to love one another," "Wherefore receive ye one another as God for Christ's sake

hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again, "Bless the Lord, O my soul, and forget not all his benefits."—*Woman's Missionary Friend*.

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#### OUR NINTH THANK-OFFERING.

THE month of May might well be called the joy-month of the Woman's Missionary Society. Then with one accord its members and friends bring their freewill offerings unto the Lord; and the long, slow accumulation of pennies, silver, banknotes, or shining coins culminates in the glorified mite-boxes. "Glorified?" Yes, because of the loving, prayerful, patient, self-sacrificing, fertile-brained, and hard work represented by their contents; consecrated at the thank-offering service and sent out to wield a far-reaching influence that cannot be measured by miles or expressed in figures.

It is customary in March to sound the prelude of the approaching meeting, and as we issue the call for the observance of our ninth annual thank-offering in May it is natural to look backward over the year and note what it has brought us of joy and sorrow.

How many of our numbers have left us! From the dear, long-time officer and the well known workers to the many faithful ones who were bright and shining lights in the local auxiliary, or the individual members whose daily living, prayers, gifts, and sympathy have ever been worth much to the work—for the lives of all these, and for their influence which will never die, we thank our heavenly Father, even through our tears, and add to our offering in their memory.

Our Mrs. Dorcas Smith is coming home, having literally worn out in the service. It has been Vermont's especial privilege to support her, but every state has great reason to thank God for this noble woman who has given long years of efficient, painstaking, and self-sacrificing service to our India field.

That receipts have fallen off of late, and more money is needed than seems to be forthcoming, should only be an inspiration to us to fill the treasury to overflowing with the largest thank-offering we have ever made.

There are many reasons for encouragement, hope, and happiness, among them the opening of the Dorcas Smith Widows' Home and the Rhode Island Kindergarten Hall in India; and at home the continued proofs of progress at Storer college, the auspicious beginning of the Cradle-Roll department, the work of our western field agent, the loyalty and faithfulness of our workers, the heart-warm friendship for the MISSIONARY HELPER, and more than all else for the evidences of God's guiding hand through the twenty-five years of our history as a society.

While returning thanks for all these blessings, we are not unmindful of our



General Conference, our young people, our local churches and our denomination of which we are each a part, and for which we are all called to work.

As heretofore, it is suggested that the thank offering be a public Sunday-evening service in the church. Where that is not practicable, the women of the church, with invited guests, should meet in some home; the two or three can have a blessed service in the scattered community; or the solitary member can set apart an hour for prayer and thanksgiving, sending her offering to the general treasurer, Miss L. A. DeMeritte, Dover, N. H. Let us not forget that this offering is an extra gift, and has nothing to do with tithes, dues, or pledges; it is, indeed, what its name indicates, a freewill offering. A "Suggestive Program" will appear in the MISSIONARY HELPER for April. Printed invitations and envelopes to contain texts and gifts will be furnished free in any numbers on application to Miss Edyth R. Porter, 85 Central St., Peabody, Mass. Please send your orders early, and begin now to plan and pray for a meeting that shall be a blessing wherever it may be held.

CLARA A. RICKER,  
SUSAN PRESCOTT PORTER,  
NELLIE WADE WHITCOMB.

### THE THIRD INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS.

REPORT BY MRS. NELLIE E. C. FURMAN, DELEGATE.

IN attempting to give the results of the Conference of Woman's Boards of Foreign Missions of the United States and Canada, held at the Broadway Tabernacle, New York, Jan. 11 and 12, 1899, it is quite impossible to record all of the valuable discussions and addresses. I will only touch, therefore, upon the most salient points, trusting that they may be helpful to the Free Baptist Woman's Board in its labors for the foreign work.

The Wednesday morning session was preceded by a short prayer meeting, led by Miss E. S. Gilman of Connecticut, in which the divine blessing was implored to rest upon the meetings that were to follow, and upon the workers abroad. Mrs. J. H. Knowles, chairman of committee of arrangements, opened the Conference, and after Mrs. Judson Smith of Boston was elected presiding officer for the Conference, Miss E. Theodora Crosby secretary, and Dr. Jefferson, pastor of the church whose doors were so hospitably thrown open to the conference, had spoken a word of welcome, the session closed, and a series of preliminary meetings were held until 12.30.

In the meeting for young people's work led by Mrs. H. N. Jones, Baptist, the advantage of the use of the Cradle-Roll was especially emphasized; missionary literature and annual reports were discussed under the leadership of Miss Ellen M. Parsons, editor of *Woman's Work for Woman*. Mrs. Gracey gave a

synopsis of the report published by the Methodist Board, and spoke of its value as a book of reference for future information ; to preserve a record of every annual meeting-place where it was held, president and recording secretary ; as a report of work and workers in both foreign and domestic fields, under separate headings, with a table of expenditures for each enterprise ; and suggested in closing that every board preserve in its annual reports the name and work of every missionary, that future generations may be mindful of the privations and difficulties endured that the gospel might be carried into the countries darkened by sin and idol worship ; that this work be put into the hands of an historian or committee. This meeting decided to suggest to the conference the advisability of having some sort of matter published as a union.

In the Wednesday afternoon session Mrs. Moses Smith, president Woman's Board of Interior, Congregational, read a very interesting paper on "The Ideal Magazine," in which she gave a graphic picture of its value and beauty, with its maps, photographs, and special part for the discussion of national events, so far as they are influential upon the work of missions, as well as a careful review of new books as suggestive for purchasing material for missionary libraries ; in conclusion she suggested that our magazines be so made that they become the connecting link between workers abroad and at home, also that they contain such articles as will be an impetus to our auxiliary meetings, and each month bring us into close relation with our missionaries, that we may be mindful of the work being done in spreading "preaching the gospel to every creature."

In the discussion on "The Advantages and Privileges of Life Members," there was one point emphasized—that the money be placed in a permanent fund and the interest used for general work.

At the evening session Mrs. J. H. Knowles, in her talk on "Missionary Motives," called attention to the opportunities of the present hour in the opening up of the work, the responsibility of sending the glad tidings abroad, the joy in the work, and the promise given us of the great reward—joint heirs with Christ—as special incentives to a more perfect consecration to his service. This was followed by a very delightful talk on "The Work in the Caroline Islands," by Miss E. Theodora Crosby, who had spent seven years among the people, and gave an interesting account of the difficulties under which the pioneer missionaries had labored to reach the people, and pointedly referred to the islands as valueless in commercial life, with absolutely no revenue obtainable, save from the missionary standpoint of "laying up treasures in heaven." "The Reaction of Foreign Missions on the Life and Unity of the Church" was the subject of the talk given by Mrs. M. E. Sangster, who in her usual pleasing manner brought out many practical and convincing points.

The Thursday-morning session was crowned with a wealth of valuable suggestions for work in all departments. Mrs. J. R. Mott's paper on "Higher Education for Girls on Missionary Grounds" was a source of valuable information, and at the conclusion Mrs. Gracey suggested that the paper be printed and distributed among the boards for constant reference. Mrs. Mott's special points were—education, to lift the girls out of ignorance and build up Christian character; to free girls from the bondage of early marriage, and create a demand for the higher education of women under the best Christian influences; to provide well ordered Christian homes, which are valuable aids to missionaries in their work; to provide native Christian teachers for the schools; to reach classes not otherwise accessible to the gospel. Miss Kate G. Lamson, Congregational, gave an interesting account of the kindergarten in the foreign field, and started an animated discussion which revealed the fact that lack of money and trained teachers prevented the work from being carried on as successfully as is desirable. Mrs. Ray, missionary in Persia, pleasantly illustrated how when boys and girls are taught together in a kindergarten in a foreign land, it trains the boys to be chivalrous.

Miss Child of Boston requested that in the April magazine of each board there be notice given of the World's Congress of Missions to be held from April 21 to May 4, 1900, in New York; one day, April 26, being set aside as public day for women; also that each board make an effort to have the best missionaries at home at that time.

Dr. Grace N. Kimball of Vassar college, in her paper, "The Development of the Missionary Spirit in the Woman's Colleges of America," outlined the character and spirit of the founders, and the special influence of the times when several of our best colleges were founded, reviewing the missionary work done in such colleges as Oberlin, Holyoke, Wellesley, Smith, Vassar, Bryn Mawr, and Barnard. She referred to the necessity of a missionary library in each college, and pertinently suggested that the work of the various boards be brought more closely into the knowledge of the college communities by sending magazines to all college reading-rooms; that these magazines be made more attractive to college women, with more serious, candid study for them; also that each spring the boards send to all colleges, to be placed on the college bulletin, a notice of the need of teachers for foreign work; if such notice result in a candidate for the work, that her ability be investigated by a member of the faculty of her college.

The question hour, led by Mrs. E. S. Strachan, Canada, proved both delightful and instructive; in regard to proportionate giving, Mrs. Burrell especially emphasized the necessity of the thank-offering in addition to the tithe. Annual reports were urged to be made as follows according to the spelling of the word,

*Retrospective*, in view of the year's work, *Enthusiastic*, *Practical*, *Ornate* in form, *Readable*, *Talked over*. A systematic study of missions in auxiliary meetings would be beneficial to each individual and would result in more fruitful endeavors in behalf of foreign workers.

At the close of the fifth and last session of the conference Miss Susan Hayes Ward read an able paper on "Our Lord's Ideal of Christian Service," and referred to this work of spreading abroad the tidings of great joy for merciful consideration; that we give to it our best service as well as liberal donations. After prayer and singing a hymn together, the conference closed, with all hearts more closely bound in that blessed tie which makes our hopes, our aims, one in Christ Jesus.

*Brooklyn, N. Y.*

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### PUNDITA RAMABAI.

BY MRS. M. M. H. HILLS.

Now that Miss Hooper, one of our own Free Baptist missionaries, has gone back to India to aid in the work of Ramabai's mission, and will from time to time send reports from that field for our *MISSIONARY HELPER*, some brief sketch of the career of this marvelous worker will be welcome to those of its readers who are unacquainted with her history. It was my privilege during Ramabai's first visit to this country to listen to two of her public addresses, and also to enjoy two personal interviews. From that time to the present I have followed, as I have been able her movements with intense interest. For the purpose of enlisting the careful attention of the *HELPER* readers to Miss Hooper's report I hope to be able later on to furnish from the material in my possession such glimpses of the life and work of this wonderful missionary heroine as shall inspire us with renewed zeal in our "woman's work for woman."

Meantime I forward for the *HELPER* my latest notice of this mission written by Mrs. Jenkins of Bombay and published in the late December issue of the *Message and Deaconess Advocate* as follows:

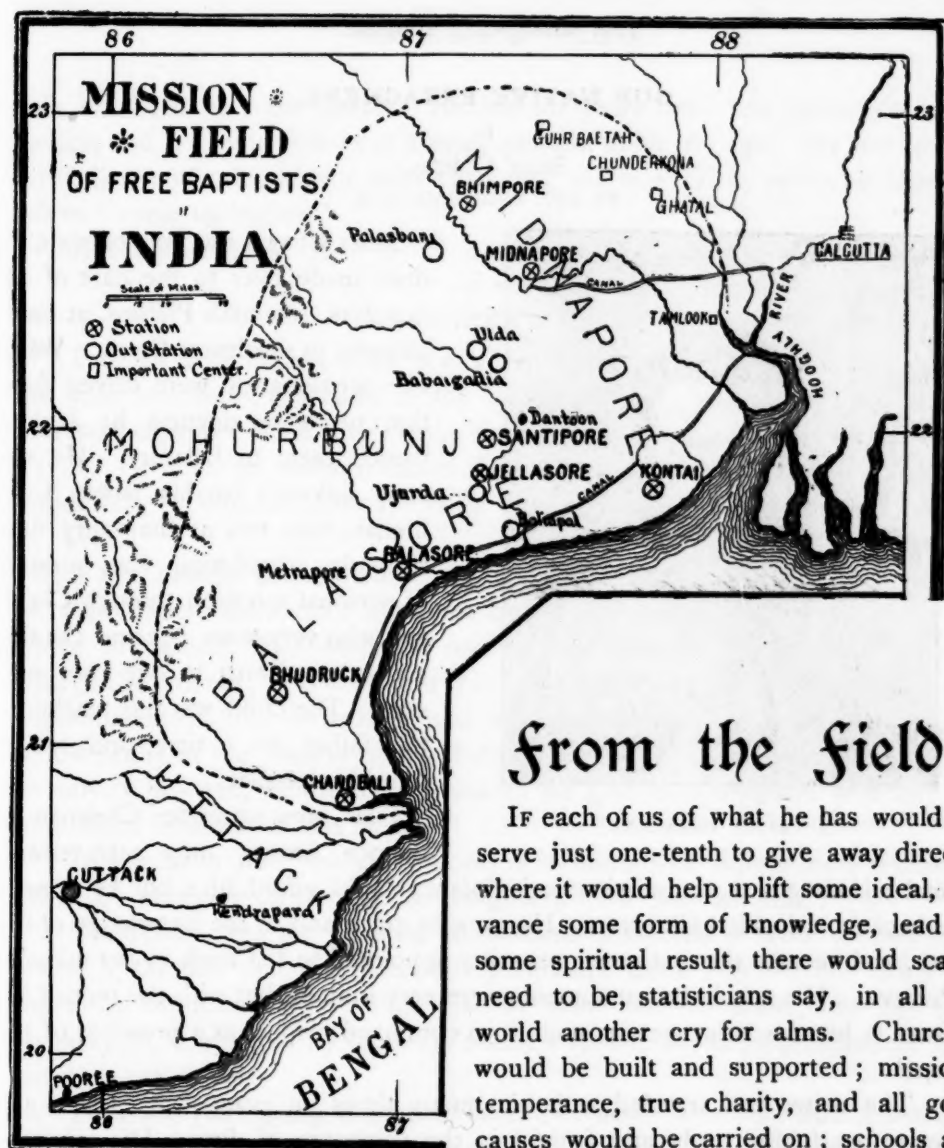
"One of the most Christ-like missions in India is Pundita Ramabai's school for high-caste widows at Poona.\* After visiting this school we went to Kedgaum, which is thirty miles in the country. Here she has over three hundred widows, who are learning industries such as farming, weaving, laundry work, housekeeping, and embroidery. On this farm of 120 acres she has 5000 fruit trees. The women raise all the vegetables they need. Their own buffaloes supply the milk. . . . Ramabai has here an organized church of over two hundred members. Miss Abrams, a deaconess, has charge of the evangelistic work. At meals we sat on square boards on a mud floor and ate with our fingers in primitive style. The food consisted of vegetables and rice. They never have bread, meat, or butter.

"More simple trust it has never been my lot to see. The erection of the buildings here, involving great financial responsibility, has steadily gone on with only the bank of faith to draw upon. God bless these heroic, hopeful hearts who are claiming the Father's promises for great things."

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\* Poona is five hours' ride from Bombay.





## from the field.

If each of us of what he has would reserve just one-tenth to give away directly where it would help uplift some ideal, advance some form of knowledge, lead to some spiritual result, there would scarce need to be, statisticians say, in all the world another cry for alms. Churches would be built and supported; missions, temperance, true charity, and all good causes would be carried on; schools and universities would leap out of debt; sci-

ence would be enlarged; and the kingdom of God would draw more triumphant-ly near. . . . The tenth may be a very little tenth—only a few cents, or a few dollars, or a few hundred dollars a year. But the tenth will return a thousand times over in spiritual blessing, in peace of heart, in happiness—yea, in prosperity as well. Each man or woman who conscientiously, deliberately, and lovingly lays aside for giving a fixed proportion of his or her income is as surely speeding the millennium as if he or she were driving the chariot of that auroral dawn.—

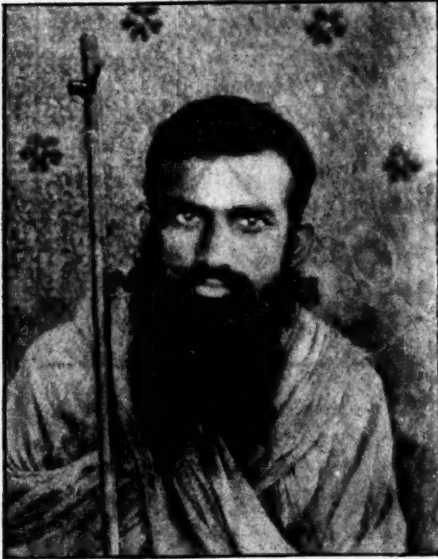
*Anna Brown Lindsay, Ph. D.*

## OUR NATIVE PREACHERS.

I.

SILAS CURTIS.

BY REV. E. C. B. HALLAM.



A NATIVE PREACHER.

SILAS CURTIS was one of six children made over to the care of the first Mrs. Jeremiah Phillips, at Sambalpore, in northwest Orissa. When our missionaries were driven from that place by sickness he accompanied them to Balasore. He was soon followed by his father, Chakradar, who was at that very time seriously considering the question of personal salvation through Christ, and who very soon became the first convert to Christ in our own mission. The child was the teacher of the father for a time, and taught him his alphabet.

Silas grew up under Christian influence, having only such educa-

tional advantages as our mission in its infancy could afford him, but he in early life became a decided Christian. He grew in grace and in the knowledge of the truth, and became the first native preacher appointed to the work in our mission, I believe. His scholastic attainments were very limited, but with the root of the matter in him his influence was such as to command respect as a preacher of the gospel.

The writer has traveled with him many times on evangelistic tours, and always found him ready and faithful in the discharge of duty. His gift as a preacher was scarcely up to the average, and yet he could put the truth before his hearers in a plain and simple manner. Nothing unusual was noticeable in his mannerisms as a preacher, as is the case with some others of our preachers to be noted hereafter, but his aim was to give facts established by evidence. Not only did he seek to prove his position as a teacher, but as a learner he insisted on proof step by step. In conversation with him privately the writer has repeatedly been interrupted with the word, "Praman?" (proof?) given with an interrogative accent, and has had to pause and give the proof before proceeding.

He like others has not lived a wholly blameless life, but on the whole his

walk has been very consistent. He has for years been too feeble for active service, and is now in receipt of a small pension in his old age. He has lived a very quiet, inoffensive life for some years past, and now quietly awaits his Master's call to "come up higher."

*Keuka College, N. Y.*

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#### TREASURER'S NOTES.

I RECEIVED recently a letter from a well-known worker in which she said, "I like your last notes, especially on the incidental fund question. I think all the necessary expenses of carrying on the work should come out of such funds somehow." Give us an endowment of \$5000 and it will help towards this end wonderfully! Why not look for large things in any direction where there is a real need!

A few months since, while a lady was very sick, she handed her niece \$10 for the Golden Memorial; later, just before she went to her other home, she added \$15 more. Her niece in sending the money said, "I want later to enlarge the amount." What better way can a woman's good works follow her, in a material sense, than to make a fund large enough for the income to support a widow yearly in the Dorcas Smith Widows' Home. The income of \$500 conservatively invested, will do this. I should be glad to correspond with any one who thinks favorably of this plan.

In a western state the good works of a mother, in supporting a teacher in India, are sweeping on through her daughters. An excellent idea!

The reason why the receipts from Maine in December were so very small is due to the fact that the treasurer's remittance never reached our office and had to be duplicated later. I am glad to know that her father, who has been seriously ill, is better. By the way, Maine's record for large remittances must not drop below par!

How many are going to a better land just now. Our dear Mrs. Lowell, for so many years our corresponding secretary, has passed on. She gave for many years most faithful, gratuitous service to our work, and her niece, Mrs. Avery, is following closely in her steps. And Rev. Mr. Porter slipped out only the other day. All the home friends of Ocean Park miss sadly our beloved leader.

A society in Indiana has remembered Miss Emilie Barnes's work, which, by the way, has recently been increased by an enlarged appropriation. Another society in the same state makes its gifts with these words, "Our prayers go with it." It is the earnest, believing prayer that makes the gift doubly useful.

The Junior C. E. of Springville, N. Y., has renewed its contributions for a child in Sinclair Orphanage. If any have stopped their special work, I wish like

these juniors they would take it up again. Let every one who is in arrears for Miss Barnes's salary on the Roll of Honor bear this in mind. I refer you to the list in the January HELPER, in the Junior Department, of those who were then more than one year in arrears; also to the same list in this HELPER with remarks upon it.

In January I made some very pleasant trips. At Cape Elizabeth, Me., I found our auxiliary renewing its life under the faithful and enthusiastic leadership of the pastor's wife, Mrs. Nickerson. At the Cumberland Conference in Portland, Me., I missed Mrs. Fullam, who is always at her post of duty when possible. Only long continued illness kept her away. There was a good audience in attendance on the woman's meeting, and your editor made a "very winning" speech. The hearty welcome of our workers in that conference will long be remembered. Feb. 1 I attended the York Co. Conference, and preceded Prof. Anthony in a most tactful, friendly to-all-our-interests speech—his, I mean, not mine. How sweet it is for us all to cultivate a mutually helpful spirit. I believe it is in the air with our people.

This is the tithing number of the MISSIONARY HELPER. I hope it will make many converts to an old and because good always new methods of giving. I shall be glad to enroll as a result in our Tithe League many old and new tithers. As I have said before, this league is not intended to help the F. B. W. M. S. only as it helps all denominational work. I keep it simply because I hope it will call our attention more forcibly to the subject. LAURA A. DEMERITTE.

*Ocean Park, Me. (All money orders should be payable in Dover, N. H.)*

#### MISSIONARIES OF THE F. B. W. M. S.

##### INDIA.

**Mrs. Dorcas F. Smith** (supported by Vermont), superintendent of Sinclair Orphanage, Balasore.

**Miss Harriet P. Phillips** (Rhode Island), kindergarten missionary, Balasore.

**Miss Jessie J. Scott** (Iowa), superintendent of the Dorcas Smith Widows' Home, Balasore.

**Miss Emilie E. Barnes** (children's missionary), lay preacher, Bhudruck.

**Mary W. Bachelor, M. D.** (Michigan), medical missionary, Midnapore.

**Miss Lavina C. Coombs** (Maine), superintendent of zenana work, Midnapore.

**Miss Ella M. Butts** (New Hampshire), teacher in Bible school, Midnapore.

(Besides the missionaries about forty native helpers, including Bible women and zenana teachers, are supported. Money is also appropriated for the work of Mrs. Burkholder at Bhimpore, work of Mrs. Coldren at Chandball, and work at Jellasure.)

##### AMERICA.

**Rev. Lizzie Moody**, western field agent, Hillsdale, Mich.

**Miss Shirley H. Smith** (preparing for medical mission work in India, at the University at Ann Arbor), Hillsdale, Mich.

**Mrs. Lura B. Lightner**, lady principal of Storer college, Harper's Ferry, W. Va.

**Miss M. Jennie Baker**, principal of domestic science department, Storer college.

**Miss Claire Sands** (Cristy fund) teacher of English branches, Storer college.

**Miss Ella Smith** (Cristy fund) teacher of English branches, Storer college.

**Miss Stella James** (Cristy fund) teacher of English branches, Storer college.

**Miss Virgie Brown** (Rhode Island), matron of Myrtle Hall, Storer college.

**NOTE.**—Any one wishing to assume the support of Bible women, zenana teachers, orphans, or widows, to take shares at \$4 each in the salary of the children's missionary, or at \$5 each in that of the superintendent of domestic science at Storer college, is invited to correspond with the treasurer.



## FROM MRS. SMITH.

(Extracts from private letter.)

CUTTACK, Dec. 16, 1898.

I HAVE nearly recovered from my attack of fever at Chandbali, with exception of loss of strength. That comes slowly. I suffer less pain than at any time for months past. This is, however, the result of not overtiring myself and the letting down of care. I am more glad than I can tell you for this great blessing—a vacation. Had it come a little earlier it might have saved the illness that has taken so much of my strength. Dr. Mary, who came to me on a telegraphic message from Mrs. Coldren, has been kindness itself, and only left me day before yesterday. I am getting on nicely, but do not think I will go home before yearly meeting, which will come Jan. 8. I hope to be able to attend it. The Widows' Home was formally opened the 22d of October. I left the 1st of November, taking Rachel with me. It was well I did, for this fever came on so soon, and she was my right hand, and almost everything else till Dr. Mary came.

The question that is constantly forcing itself upon my attention is that of giving up work in India. These repeated attacks of illness are a sore detriment to my work. This might be overcome perhaps in a way by my being able to work through the native people, but the care I require while the illness lasts is a serious tax on my fellow workers, one that has influenced me most. God's work does not, can not, depend on the life or ability of a single worker. It gives me comfort to hope that what I have been trying to do so long may fall into the hands of some one who will bring it better and fresher ideas. God bless and keep you in the perfect peace that comes through trusting him.

DORCAS SMITH.

## INSPIRED PERSONALITY.

INSPIRED personality is the most glorious force in the world. It is God's chosen and exclusive instrument. Shall we have it, and how can we get it? An inspired personality must be an enlarged, enriched, overflowing fullness of being. A kind of heart affluence, a mighty force welling up from deep within, alone, will support constant activity in mission work. For that work and in that work we must not only be unwearied but unwearable. An inspired personality is one ever and always inbreathed by the holy, sweet, tender, efficient Spirit of God. It must be that he instructs very nearly and deeply those who love Jesus, those whom Jesus loves. To them he makes the need of others their own. He shows them what it is to be served from God, and what its great opposite and alternative is—to be saved by God; and he it is that can break our hearts with love to the perishing.—*Mrs. Merrill E. Gates.*

# Helps for Monthly Meetings.

## TOPICS FOR 1899.

**January—Review of the Year.**  
**February—Prayer and Praise.**  
**March—Africa.**  
**April—Systematic Giving.**  
**May—Thank-Offering.**  
**June—Mission Work of Free Baptists.**  
**July—Cuba and the Philippines.**  
**August—Missionary Garden Party.**  
**September—Hawaii.**  
**October—Roll-call and Membership Meeting.**  
**November—Bible Study and Missionary Literature.**  
**December—Christmas : Its Significance to the World.**

## APRIL.—SYSTEMATIC GIVING.

### SUGGESTIVE PROGRAM.

SINGING, "Jesus Saves."

Scripture reading, 2 Cor. 9 : 6-15.

Prayer.

Responsive reading, "God's Pocket-Book and Mine."

"Law in Giving," article by Miss DeMeritte, followed by brief discussion and personal experiences.

Singing, "Cast Thy Bread upon the Waters."

Reading, "Her Tithes."

Illustrated talk adapted from "The Tenth Legion" by Amos R. Wells.  
(Intensely interesting and suggestive leaflet. 2 cts. each, \$1.50 per hundred.  
Publishing Department United Society of Christian Endeavor, Boston, Mass.)

Singing, "I Gave My Life for Thee."

## GOD'S POCKET-BOOK AND MINE.

WHAT relationship do I sustain to God?

"Ye are not your own, for ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6 : 19, 20).

How did I become his property?

"Ye were redeemed with the precious blood of Christ" (1 Pet. 1 : 18, 19).

What interest has he in my possessions?

"Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10 : 14).

Do not my wages belong to me?

"Say not in thy heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8: 17, 18).

What returns ought I to make to God of what he gives me?

"Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28: 22).

Does he expect this from me, and does he lay any claim to it?

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27: 30).

Would it be honest to withhold any part of this from him?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8).

Can I afford to give so much?

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11: 24.)

Will not poverty excuse me?

"They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16: 16, 17).

How shall I give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

How often shall I settle my account with God?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2).

Has God promised any blessing upon those who thus honor him?

"Bring ye all the tithes into the storehouse and I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).—*Home Mission Echoes.*

#### PLAN FOR KEEPING A PROPORTIONATE GIVING BOOK.

<i>Income.</i>		<i>Tithes.</i>		<i>Freewill Offerings.</i>
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PREPARE a page of a blank book as above, write a text at the top, as, e. g., 2 Cor. 9: 8, and you are ready for entries.

When a dividend is drawn, or any money paid in, minute it in the income column; then deduct the tithes, and make a note of it in the tithe column, and put the money in a separate purse, from which you are not to consider yourself any more at liberty to borrow than if it were the purse of your neighbor. As you are able, add to the tithes your freewill offerings, recording the same in their appropriate column.—*White Ribbon for Asia.*

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

### "HE LEADETH ME."

"In pastures green? Not always; sometimes He  
Who knoweth best in kindness leadeth me  
In weary ways, where heavy burdens lie;

"Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright,

"Only for this—I know he holds my hand,  
So whether in a green or desert land  
I trust, although I may not understand.

"And by still waters? No, not always so,  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

"But when the storm beats loudest and I cry  
Aloud for help the Master standeth by,  
And whispers to my soul, 'Lo, it is I.'

"Above the tempests wild I hear him say,  
'Beyond this darkness lies the perfect day,  
In every path of thine I lead the way.'

"So whether on the hilltops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there.

"And, more than this, where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But his own hand, sufficient for my need.

"So where he leads me I can safely go;  
And in the great hereafter I shall know  
Why in his wisdom he hath led me so."

"He leadeth me." In the journey of life, coming so often to the "parting of the ways," unable many times to see one step in advance, hesitating, perplexed, anxious lest a mistake be made, how comforting the assurance, "He leadeth me"! The Father can see the end from the beginning, knows just what is best for each of his children, and, if their ways are committed to him, will lead in paths that bring the truest success here and life everlasting at the end. How comforting is this thought to every heavy-laden, storm-tossed soul; espe-



cially to those whose path has led through deep waters of sorrow and affliction. Has the strong earthly arm upon which you leaned been taken away? Has the sunlight of your home gone out, as those whose lives have become a part of your own stepped within the veil? Can it be true that in these hours of pain and anguish "the Lord directeth the steps"? Can you realize in the midst of keenest suffering that "all the paths of the Lord are mercy and truth"? Does the heart ache beyond expression as it longs for "the touch of a vanished hand and the sound of a voice that is still"? In these hours comes the Father's voice, as in his own tender arms he folds his child, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and "As one whom his mother comforteth, so will I comfort you." While the tired head rests on that loving breast, the bleeding, breaking heart is comforted, as again out of the stillness comes that voice, "Trust me, my child. 'What I do ye know not now, but ye shall know hereafter.'" Do not question, do not doubt. You cannot go beyond his care. Through these experiences you shall be led to know the deep things of God. In the midst of them all you shall see his hand, and hear Jesus say, "The Father himself loveth you." When the end comes and you pass from labor to reward, looking back over the road you have traveled, from a full heart you can say, "Thank God! he has led me all the way."

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### LESSONS FROM DAILY LIFE.

#### II.

#### ONE WOMAN'S INFLUENCE.

BY INEZ S.

A CONFERENCE delegate, after waiting weary hours in one of our large cities on returning from Ocean Park last summer, was asked to share his car-seat at the very beginning of his journey. With none too good grace he yielded to the man his due, and thoughts not unlike these passed through his mind: "Not much like the men with whom I have been the past week; rich, selfish, lives to eat, drink, and be merry." His thoughts were here broken off by the question, "Clergyman, I judge?" Delegate informed him that he was right so far. Questions and answers followed each other, with long pauses between, till finally the stranger said, "There are times in our lives when we feel we must talk with some one, else our hearts must burst with the joy or sorrow. My heart is full; joy and sorrow both are housed here. You are a minister of the gospel of Jesus Christ. I do not know your name, you do not mine. I can say things to you I would not were we acquainted. I have been a man of the world although a professed Christian, but God has given me one of the best of women for a companion. I have tried to help her in all her schemes for the church and its missions,

but last week she came to me with news that has changed my whole life. She broke it to me gently. Our son, our only son, who has but just graduated from a prominent medical school, wished to offer himself for the foreign field. It is a little different to say god-speed to your own son than somebody's else boy, but it is decided he is to go. This morning wife proposed a new scheme. Strange how many things a woman will think of. She has planned that we support Harry and save the board that much. I thought we were doing about all we could before. We have talked it over and we are to give up a few of our luxuries. I have sold five horses to-day, they are all to be sold if necessary. I thought when our baby girl was taken from us that it was about as dark as it could be in this world; but at first this was a little darker. Light is breaking in, however. I'll have to own I am rather enjoying trying to save for the mission board."

The stranger lapsed into silence, the delegate into thinking and wishing for more men like Barnabas of Bible fame, or even like this stranger.

*New York.*

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III.

BY MRS. MYRA J. FULTZ.

"Thou knowest not whether shall prosper."

"It shall not return unto me void."

WHILE in conversation with a friend at Ocean Park, on God's methods of work, some of the following results were quoted, and I was asked to send them to the HELPER for the encouragement of others, which I gladly do, hoping that they may inspire some one to "sow beside all waters."

In my earliest experience as a Christian I used to carry with me always some reading matter that I could give readily and that would be attractive at sight. I was going to church, and saw two young men, sitting under a tree, resting by the roadside. I gave them each a tract, with the comment, "My prayers will attend these." Some months after, I was in a social service where one of these young men arose and dated his Christian life from a tract given him at that time, and to the prayers of the giver. He did not know I was there.

During the civil war I sent a package of tracts to the soldiers and a letter with them for the captain to read to his company. After the return of peace, some more than a year, I heard an aged man relate the incident of his son in the army receiving the letters and tracts, and reading and distributing them as requested, and the result was a reformation in that company—many turning to the Lord—and religious services held during the war.

Another time I was riding in a stage-coach through the town of Montville, Me., and the driver stopped at the "corner-store" to deliver the mail-bag. On

the platform stood a man of about sixty years of age, a fine specimen of manhood. He was extolling his horse, that he wanted to sell, and almost every other word was an oath. I had among my tracts one entitled "The Swearer's Prayer." I selected it and giving it to the driver when he came to the coach asked him to give it to the man with my compliments and prayers. He did so, and we passed on. About a year from that time I was coming to Portland and stopping at the hotel for dinner I met the driver of the mail-coach, and he said to me, "Do you remember the man you gave the tract to?" and referred to the incident. I replied that I did; and he said, "Well, that converted him, and he is now holding meetings and preaching." What if I had refused to do as the Spirit bade me?

Again I wrote a note to a friend, and as I had promised my Saviour never to write a letter without one word for him I thought, "What can I say?" Somehow it seemed hard, and at last I wrote this, "I took my Bible and went to my room and had a good time praying and reading." She said, "That is a strange way to have a good time," and the more she thought of it the more interested she became, and she resolved to try it herself. She did so, and the result was that she became one of the most earnest Christians I ever saw. These are only a few of many incidents which I think are only a fulfilment of God's word that if we acknowledge him in all our ways he will direct our paths.

*Portland, Me.*

MULTIPLY your power for good by putting yourself in God's hands, to be led and used by him. Work with God and let God work with you; for by being in harmony with God, a man increases his ability by an infinite factor, and God and eternity alone can measure and reveal the result.—*Church Advocate.*

#### THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless, in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the Great Physician's eye,  
And touch him as he passed.

We have not in our hours of need  
His seamless garment pressed,  
Nor felt his tender human hand  
On us in blessing rest;  
Yet still in crowded city streets  
The Christ goes forth again  
Whenever touch of human hand  
Bespeaks good-will to men.

Whenever man his brother man  
Upholds in helpfulness,  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands,  
And leading back the wandering race  
By touch of human hands.

—*The Golden Rule.*

## Words from Home Workers.

NEW HAMPSHIRE.—The January session of the W. M. S. met in connection with the Rockingham Association in the Free Baptist church at New Market, Jan. 18, 1899. Meeting opened with the usual devotional exercises led by the president, Mrs. E. B. Chamberlin. The reports of the secretary and treasurer were read and accepted. Letters were read from all the auxiliaries in the Association. Mrs. A. P. Davis and Mrs. Snow sang the duet, "Nearer, My God, to Thee." A paper, "A Plea for the MISSIONARY HELPER," prepared by Miss L. A. DeMeritte, was read by Mrs. J. Y. DeMeritte. Mrs. Chamberlin briefly referred to the *Morning Star* as an educator, strongly urging a place for it in every Free Baptist home. Mrs. A. P. Davis then read a letter from Miss L. A. DeMeritte to the sisters of the Rockingham Association, full of encouraging words and helpful suggestions. The letter closed with the wish that our motto, "Faith and works win," might become a part of the life of each. Taking it into our inner natures and using it in our every-day life will bring to us such power as only God can give, who assures us that all things are possible to him that believeth. There are 144 HELPERS taken in the churches connected with the Association.

ANNA M. ADAMS, Sec.

MAINE.—The W. M. S. of Cumberland Conference held its meeting Jan. 25 at Portland, in connection with the Conference, which has for ten years courteously given Wednesday afternoon to the society. We try to have a program to interest all. The president, Mrs. T. C. Lewis, led a response Bible reading from Isa. 60: 1-20; prayer was offered by Mrs. Mary R. Wade. The secretary's report showed an increase in membership and interest in two auxiliaries, and said if there could be a current events club in every church to study the events in the Free Baptist denomination, and thus learn of its doings and its needs, how differently we would give for its work. A solo was sung by Mrs. J. L. Merryman. Mrs. Whitcomb, editor of the HELPER, was then introduced; her remarks were enthusiastic, practical, and winning, illustrated by the missionary rosary of seven beads—"Read, know, think, feel, act, pray, give." Next was an address by Miss L. A. DeMeritte, "The Work of the Church To day." She used three topics, individuality, organization, and education; she made impressive that the duty of the individual and the church is to make the world better and help Christ's kingdom come. She called it simply a plain talk. The *Portland Press* said her discourse was animated and eloquent, rich and suggestive in thought, and sumptuous in language. A collection of \$9.60 was taken. Then the audience was invited to a reception, in the church parlor, which was very enjoyable, giving



an opportunity for the workers in the different churches to become better acquainted. May each go forth with renewed purpose to do the Master's command.

MRS. O. W. FULLAM, *Sec.*

RHODE ISLAND.—Since the Pascoag Free Baptist church is the oldest in the denomination in the state of Rhode Island, and its auxiliary can date its existence back nearly a quarter of a century, it will interest the readers of the *HELPER* to know something concerning it. The church was organized in December, 1812, by Rev. John Colby. From that time till now it has had but ten pastors, the longest pastorate being that of Rev. Azael Lovejoy, which began in July, 1874, and continued for fifteen years. Many of our people know that Pascoag is the birthplace of Mrs. J. L. Phillips, and this church the religious home in which she was reared, and from which she was married to Dr. Phillips, Aug. 18, 1864. Naturally she has always had a deep interest in its welfare. In January, 1875, our Woman's Missionary Society was organized. Mrs. Zintha S. Lovejoy, wife of the pastor, was made its president, which office she held until last new year's morning, when the "Well done" was heard and she entered into the joy of her Lord. During all these years in spite of the many changes this society has prospered, and it is but just to say that it is one of the most helpful departments of our church, which now stands among the very first in the denomination in missionary contributions. Benevolence has always been its motto. About one thousand dollars was given for Dr. Phillips's Bible school in India. Though there is much to rejoice over, yet there is also much to make us sad. One by one those whose lives are rich in experience falter by the way. Within two years three members of our auxiliary have left us for their heavenly home. Miss Martha Phillips, whose death occurred in June, 1897, and was noticed in the *HELPER* at that time. Last summer another, Mrs. Sarah L. Greene, one of the most loyal and devoted members of our church and missionary society passed on to her reward. This life, beautiful in Christian charity and childlike faith in God, was most appreciated by those who knew and loved her best. Earth is poorer and heaven richer when such choice spirits leave us. And now the beloved leader of our little mission band has passed beyond the veil, which hides from our dull sense the glories of the better land. Among her last words were expressions of affection and interest for the cause she loved so well. We cannot as a church, as a society, and as a family soon outlive the influence of a life so full of Christian graces, so full of genuine piety and devotion to others. But rather let it incite us each and all to better, holier living, and to greater zeal in the cause of humanity for which we who linger here still toil and pray.

EVA LOVEJOY DENNETT.



## AMONG OUR BOOKS.

"Words are things, and a small drop of ink,  
Falling like dew upon a thought, produces  
That which makes thousands, perhaps millions, think."

**The World Beautiful.** Third Series. By Lilian Whiting. Boston. Little, Brown, and Co. 16mo. \$1.

Miss Whiting is an author who always makes one think, even if one does not think altogether as she does. Those who have read the previous essays in *The World Beautiful Series* are familiar with her point of view. But she does not repeat herself, and we do not fail to want "more." Let her own words give the key-note of her belief, "Life is never lived normally until it is lived ideally. It is our common daily life that must become divine. It is not made divine through some mysterious transformation at death." And this is made possible "when one's own soul enters into communion with God." A beautiful tribute is paid to Frances E. Willard, in whom the author saw one who lived the spiritual life in a marked degree, while "she touched life at almost every point." In "The Devastator of the Day" is given a new remedy for an old annoyance. The author's ideals are so high, her love of humanity so genuine, and her arguments so attractive, that one quite assents to the assertion that "one may live divinely if he will," after an hour or two in the companionship of such thoughts as are expressed in the chapters, "The Eternal Answer," "Love of the Best," and "Duty and Destiny."

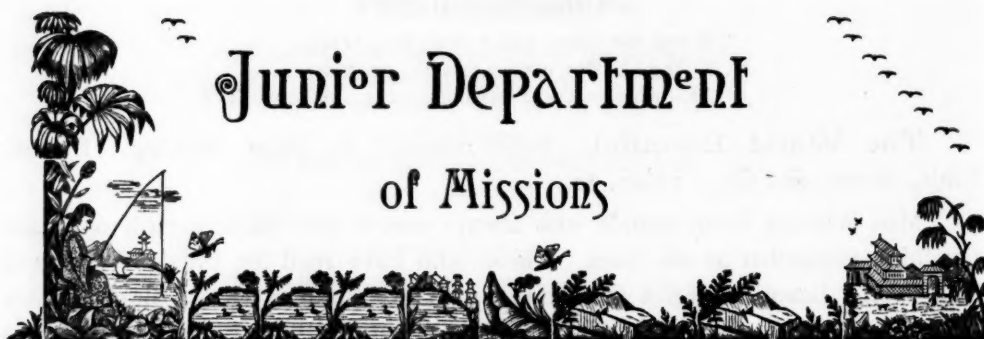
**Tell Them,** or *The Life Story of a Medical Missionary.* By George D. Dowkontt, M. D. New York. Office of Medical Missionary Record. Price, cloth, 60 cents; paper, 30 cents. Illustrated.

Dr. Dowkontt is the author of "Murdered Millions," and the editor of "The Double Cross," a journal devoted to medical missions. The title of the present book, which is the author's autobiography, was suggested by the passage of scripture, "Go home to thy friends and tell them how great things the Lord hath done for thee." Indeed, the divine leadings seem marvelous in this life so full of adventure in the early days, so full of good works in the later. The story is told in an animated style, and indirectly gives information of many phases of mission work of which it is interesting and profitable to know.

RECEIVED.—Catalogs of Bates college and Hillsdale college. International Missionary Index. "White Dandy, or Master and I," A Horse's Story. Companion book to "Black Beauty." Price 25 cents. J. S. Ogilvie Publishing Co., New York.

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"He who lives only for himself loses the riches of two worlds."



### HIDDEN HEROES.

(Key to list in February HELPER.)

1. Pilate (Mark 15: 15). 2. Ruth (Ruth 2: 6). 3. Eve (Gen. 3: 20). 4. Job (Job 1: 1). 5. Moses (Ex. 4: 10). 6. Herod (Matt. 2: 4). 7. Timothy (2 Tim. 3: 15). 8. Esther (Esth. 2: 17). 9. Ishmael (Gen. 21: 20). 10. Dorcas (Acts 9: 36). 11. Mary (Luke 1: 28). 12. Naomi (Ruth 1: 20). 13. John the Baptist (Luke 7: 28). 14. David (1 Sam. 16: 12). 15. Nathaniel (John 1: 47). 16. Lydia (Acts 16: 14). 17. Melchisedek (Heb. 7: 3). 18. Saul (1 Sam. 10: 23). 19. Belshazzar (Dan. 5: 6). 20. Pharaoh (Exod. 8: 15). 21. Rebekah (Gen. 24: 16). 22. Samson (Judg. 16: 17). 23. Samuel (1 Sam. 2: 18). 24. Gideon (Judg. 6: 12). 25. Jesus (Isa. 9: 6).—*Mary Hoove, in Epworth Herald.*

### JACK'S MISSING MESSAGE.

#### II.

They reached the church just at the close of the first hymn. Mr. Jack let the boys out, and then, with the poor old steed, whisked away in the darkness.

Nobody enjoyed the celebration more than Jack. He would not have believed a missionary meeting could be so entertaining. It had been very good in Phil and Hugh to come back for him, but he still had a sore feeling about Hugh for his former neglect.

On the way home in the train Jack managed to slip into the seat next to Miss Molly.

"So you almost didn't come, Jack," she said; "I am sorry that Hugh was careless about my message."

"O, did the fellows tell you about it, Miss Molly?" asked Jack. "Well; of course, I can't be very mad at Hugh now, because he did his best to make up for almost cheating me out of the fun, if he did come near to being too late about it. But I've been thinking it over by myself, and I'm not going to say so to



anybody else, but, Miss Molly, it seems to me it was worse than careless, it was up and down lazy and selfish. You see he didn't feel like going up the hill the night that you gave him the note, and in the morning his father told him he might go to the city with him to buy a printing-press, and he thought he'd wait until he came home to attend to me. Then they had company at his house, and he thought I wouldn't care much for the celebration, because it was a missionary meeting, or else that somebody else would tell me if he didn't, and then he forgot all about the letter until at the station you asked where I was. Now, Miss Molly, I call that downright mean, when you'd trusted it to him. Don't you say so yourself?"

Miss Molly looked down at Jack with a queer, arch, yet serious little smile.

"Jack," she said, "I can't help thinking of another boy, who, like all boys in a Christian land, has had a message to deliver, but who is quite sure that he can't bother about it until he has done everything that he wishes for himself. He ventures to suppose, too, that the people for whom it is meant won't care to have it if he should try to give it to them. Did you hear of such a boy, Jack?"

Jack looked puzzled. Then a flash of remembrance, mingled with surprise and a little shame, swept over his face.

"O, you mean about the heathen and missionaries and things like that," he said. "That Phil Donovan went and told on me," he finished, shaking his head.

But Jack was an honest lad, and a just one, in spite of his thoughtless disposition and love of play.

"I guess I did say something like that, Miss Molly," he confessed, with another laugh; "but you see it seems different when you're the other fellow. But truly, I never thought of that sort of thing as being like a message or anything like that."

Miss Molly drew from her jacket pocket her little New Testament, and opening it at 1 Thess. 2: 4, she held it under the lamp, where Jack could make out these words, "But as we were allowed of God to be put in trust with the gospel, even so we speak."

"That is the invitation to the Father's house, meant for all of his children, and intrusted to us to pass on. What shall we do with it, Jack?"

Jack stole a glance at her from under his lashes, colored again, and laughed his frank young laugh.

"Got me there, haven't you, Miss Molly?" he said.

"We have heard a good deal about George Washington to-night," continued Miss Molly. "He was a man who delivered the message given to him quite regardless of all loss to himself. That is not a bad lesson for Washington's birthday, Jack."

Jack's head drooped, and he was quite still for awhile, thinking the matter over.

"No," he said at last, "I never knew that it was like an invitation that I had to do anything about especially, but if those heathen people feel the way I felt about Hugh at first, I'm sorry for them. And, say, Miss Molly, I think I'll join your band. When's the next meeting?"—*Martha Burr Banks, in Over Land and Sea.*

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### HOW WE JUNIORS BEGAN OUR "CRADLE-ROLL."

THE juniors of our church wanted to raise some money for missions, so some mite-boxes were given us to fill and we saved our pennies for them. When they were filled we had a missionary social and supper at the church. We thought we would ask the babies of the church to come too. Invitations were written by the juniors and sent out for all the babies and their mothers, and you should have seen the babies that came. Babies in short dresses and babies in long dresses, babies in their mothers' arms, and babies walking about. We decided we would start a Cradle Roll. Each baby brought fifteen cents, which made him or her a member until five years of age. The babies each are now filling mite-boxes. After playing games awhile they had a supper consisting of cracker sandwiches, afternoon teas and cakes, with milk or lemonade and ice-cream. They were seated at low kindergarten tables on little chairs. At each plate was a mite-box with a rose in it, and the tables were decorated with roses. As they sat there they sang "Jesus Loves You," and then the blessing was asked. Thirty-four little members joined and are now "Little Light Bearers." They will meet again in June.

Once also we juniors have had a dolls' reception. Each doll brought five cents and we got \$1.55 in all. We had readings and songs. The dolls sat in little chairs while we had tea. We played games, and then each doll signed her name to the dolls' roll. The money was used in carrying flowers and books to sick children in the hospital.

We gave \$10 for kindergarten work in India, and hope to take a share in Mr. Osgood's salary.

CLARA L. SNOW,

*Cor. Sec. Pawtucket, R. I., Junior C. E.*

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LITTLE Helen has learned the Lord's prayer, but sometimes she isn't quite sure of the lines. The other day she was endeavoring to repeat it for the benefit of an admiring relative, when she stumbled near the end of it. "Forgive us our debts," she repeated—"forgive us our debts, as usual. Amen."

## ROLL OF HONOR.

I GIVE below the list which appeared in the January issue of the MISSIONARY HELPER, containing the names of such as paid nothing during 1898. As you will notice I make some reference to those who have been heard from since that time.

N. H., Portsmouth, Junior A. F. C. E. (The pastor promises to look after it.) . . . . .	1 share
Mich., Paw Paw, S. S. (Hope it will be continued.) . . . . .	2 shares
Mich., Kingston, "Emilie Barnes Mission Band" . . . . .	1 share
Ill., Murphysboro, Junior A. C. F. (Think they will respond.) . . . . .	1 share
Me., Dover and Foxcroft, Junior A. C. F. (Look for early payment.) . . . . .	1 share
Pa., Keeneyville, Children's Mission Band (Continue another year.) . . . . .	1 share
Me., South Windham, a friend . . . . .	1 share
Me., E. Corinth, Mrs. J. N. Noble . . . . .	1 share
Mich., Summerville and Pokegon Mission Band . . . . .	1 share
Iowa, Waubeek, Junior A. C. F. (Paid.) . . . . .	1 share
Me., Topsham, Children's T. O. . . . .	1 share
Mass., Whitman, Intermediate A. C. F. Society of Bethany F. B. ch. . . . .	1 share
Minn., Elmore, F. B. S. S. (Hope will be paid soon.) . . . . .	1 share
N. H., Bristol, Junior A. C. F. . . . .	1 share
Mich., Hillsdale, Junior A. C. F. (Hope soon.) . . . . .	1 share
Me., Augusta, Juniors. (Heard from.) . . . . .	1 share
Iowa, Lockridge, Junior C. E. . . . .	1 share
Vt., Frederick L. Tedford . . . . .	1 share
Pa., Lawsville Center, Junior Missionary Band . . . . .	1 share

Please remember that all of this that is not reported by first of April, either by special request to retain the organization or person, or by cash payment, must be stricken off according to our rules. We shall regret losing a single one.

TREASURER.

## SMASH THE TRAPS.

GEN. BOOTH tells the following anecdote: "A little girl whose older brother's lack of compassion for small creatures distressed her injected this into her bedtime prayer: 'O Lord, don't let the little birds get into Robbie's trap in the garden. Please don't let them! O, I know they won't! They can't! Amen.'

" 'Dolly,' said her mother, 'what makes you so certain?'

" 'Why, 'cause—'cause I went out in the garden and smashed the trap.'"

"We pray for souls threatened by the traps of Satan," said the general, "but that's not enough. We smash the traps."

## THE MORNING STAR,

a paper that no Free Baptist should live without, is offered to *new subscribers, three months, for only 25 cents*, if names and money are sent before April 1 to

A. L. FREEMAN, *Publisher*,

457 Shawmut Ave., Boston, Mass.

# Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for January, 1899.*

### MAINE.

Anson Q. M. col. . . . .	\$2.20
Bath North St. Church Ladies' Mission Soc. for Miss Baker's salary . . . . .	5.00
Cumberland Con. col. for Miss Baker's salary . . . . .	6.60
Cumberland Con. col. for Miss Coombs's sal. . . . .	6.00
Limerick aux. on L. M. of Miss Mildred Brown . . . . .	4.80
Lisbon Falls Woman's Miss. Soc. . . . .	5.00
Milo a friend for Harper's Ferry work . . . . .	1.00
New Portland 2d ch. aux. . . . .	3.00
Ocean Park Nellie Wade Whitcomb one share Miss Barnes's salary . . . . .	4.00
Portland 1st F. B. ch. aux. for Miss Coombs's salary and to complete L. M. of Gen. Soc. of Mrs. T. I. Jordan . . . . .	10.00
Portland 1st F. B. ch. for Miss Coombs's salary and on L. M. of Gen. Soc. of Mrs. Isaac Orr . . . . .	10.00
Saco aux. for Lydia Durgin . . . . .	5.25
So. Limington aux. for Callie Weeks India (\$3 to complete L. M. of Gen. Soc. of Mrs. S. F. Tutts \$2 on L. M. of Gen. Soc. of Mrs. S. L. Purrington) . . . . .	5.00
Springfield Q. M. aux. for Miss Coombs's sal. . . . .	5.00
Steep Falls aux. for Mary Wingate in S. O. . . . .	4.00
W. Buxton aux. for Miss Coombs's salary . . . . .	4.00
W. Falmouth Helping Hands one share Miss Barnes's salary . . . . .	4.00
W. Falmouth aux. for Miss Coombs's salary . . . . .	6.00

### NEW HAMPSHIRE.

Center Sandwich Junior Miss. Band for Miss Barnes's salary . . . . .	4.00
Charmingfare Mrs. Augusta J. Fitts for little girl in India . . . . .	25.00
Dover Hills H. and F. Miss. Soc. for Rachel Das . . . . .	5.50
Dover Hills H. and F. Miss. Soc. for Rachel Das . . . . .	18.00
Laconia W. M. S. . . . .	10.00
Lakeport aux. for Miss Butts and Domestic Science Dept. . . . .	7.00
New Market primary dept. for Miss Barnes . . . . .	.75
Portsmouth aux. . . . .	3.00
Q. M. col. New . . . . .	2.25
Rochester Junior A. C. F. for Miss Barnes's salary . . . . .	4.00
Somersworth aux. for Miss Butts . . . . .	5.00
Teacher at Harper's Ferry . . . . .	5.00
So. Berwick aux. . . . .	4.00
Walnut Grove aux. . . . .	7.00

### VERMONT.

St. Johnsbury aux. for Mrs. Smith and on L. M. of Mrs. O. H. Smith . . . . .	9.00
So. Strafford ch. for Mrs. Smith . . . . .	6.00
Wheelock Q. M. col. for Mrs. Smith . . . . .	3.42

### MASSACHUSETTS.

Boston Mrs. H. L. Croswell for Bible women in India . . . . .	25.00
Chelsea for F. M. Abbie V. Winkley . . . . .	2.00
Melrose Highlands Junior A. C. F. for Miss Barnes . . . . .	4.00

### RHODE ISLAND.

Arlington aux. for Ind. Dept. . . . .	4.00
Arlington aux. for Hattie Phillips . . . . .	4.00

Greenville aux. for Hattie Phillips . . . . .	\$5.00
Greenville aux. for Ind. Dept. . . . .	5.00
No. Scituate aux. for Ind. Dept. . . . .	1.25
No. Scituate aux. for Hattie Phillips . . . . .	1.25
Pascoag for Hattie Phillips . . . . .	5.00
Pascoag for Ind. Dept. . . . .	5.00
Pawtucket for Ind. Dept. . . . .	6.25
Pawtucket for Hattie Phillips . . . . .	6.25
Pawtucket from one of the Holiness Band for support of a widow in Dorcas Smith Home . . . . .	5.00
Providence Mrs. Emily Anthony (\$20 in memory of Mrs. B. F. Waterman Palt and \$5 for Mrs. E. F. W. Anthony all for Golden Memorial) . . . . .	25.00
Providence Elmwood Ave. for Hattie Phillips . . . . .	3.25
Providence Elmwood Ave. for Ind. Dept. . . . .	3.00
Providence Park St. for Ind. Dept. . . . .	5.00
Providence Park St. for Hattie Phillips . . . . .	5.00
Providence Roger Williams for Hattie Phillips . . . . .	12.50
Providence Roger Williams for Ind. Dept. . . . .	12.50
Taunton aux. for Ind. Dept. . . . .	2.50
Taunton aux. for Miss Hattie Phillips . . . . .	2.50
Warwick Central for Hattie Phillips . . . . .	2.50
Warwick Central for Ind. Dept. . . . .	2.50
Mercy A. Atwood orphan Ruth . . . . .	12.50

### NEW YORK.

Grant F. B. Miss. Soc. . . . .	4.00
Sherman W. M. S. for F. M. . . . .	11.55
Springville Junior C. E. for child in India . . . . .	7.00

### MICHIGAN.

Manchester W. M. S. for Bible woman in India . . . . .	6.25
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### MINNESOTA.

Winnebago City Miss S. A. Benedict for child in S. O. . . . .	25.00
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### IOWA.

Blackhawk and Buchanan Q. M. W. M. S. for Miss Scott . . . . .	4.47
Bryantsburg aux. for Miss Scott . . . . .	2.75
Dunkerton Miss. Band for Miss Barnes . . . . .	8.18
Fairbank aux. for Miss Scott . . . . .	1.00
Spencer W. M. S. for Miss Scott . . . . .	8.62
Waubeek aux. for Miss Scott . . . . .	2.25
Van Buren Q. M. for Miss Scott . . . . .	2.85

### INDIANA.

Badger W. M. S. for Miss Barnes . . . . .	10.00
Noble Q. M. Center Chapel church . . . . .	4.78
Prairie Christian Band for Miss Barnes . . . . .	4.50

### NEBRASKA.

Johnson Lulu L. Felt for Gen. Fund . . . . .	3.00
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### CALIFORNIA.

Santa Ana Miss C. E. Leavitt \$5 Mrs. Lucy A. Hill \$5 all for zenana work . . . . .	10.00
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### MISCELLANEOUS.

Income Curtis Fund for Inc. Fund . . . . .	25.00
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Total . . . . . \$519.72

LAURA A. DEMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Asst. Treas.